They separate the back from the from by a part which goes from temple to temple, leaving two small moustaches at the two temples. They gather all the rest behind the head and let it hang down their back. When they go somewhere, they tuck it up behind the head very neatly and tie it with cords of cotton reddened with annatto, at the end of which is a small tassel or a woman's thimble with white glass beads. Some add to that a little fine white cotton which they spread on the bundle of their hair, with different-colored feathers which they stick in. Some also make, from the same material as their baskets, a form of crown which is colored and adorned with tufts of feathers all around, above and below, while others wear a form of headband. Still others make bonnets of the same material and wear them for fear of the cold or other inconveniences. But usually they are bareheaded.

The women comb the men's hair and grease it with oil to make it shine and become blacker. This is the first thing they do when they are going somewhere.

They do not permit their slaves to wear long hair. They singe the hairs of their legs and arms. They do not wear beards. And it is one of their perpetual amusements, when they have the leisure, to pluck out the hairs of their beard one by one with a knife. They pierce their ears, the cartilage of the nose between the nostrils, and the lower lip, to attach pendants of various sorts.

They redden all of their body with annatto. Sometimes they make themselves all black with genipa. At their great drinking parties they have themselves painted black as a Moor in a particular fashion. They most often use annatto because it also serves to keep the sun from burning them and protects them [55] from the sharpness of the sea water.

They sometimes wear large necklaces of white glass beads; sometimes they wear at their neck the wings of various birds which they let dangle over their shoulders and on their stomach. Others wear necklaces made of the teeth of cats, agoutis, or of the caïcousi [caicouchi], which is believed to be the ounce (?). Most of them wear a whistle at their necks, often made from the bones of an enemy.

They also wear scarves of corded cotton, reddened with annatto, in the form of a cross, before and behind. The scarves are sometimes made from white glass beads. With these beads, they also

● 301 make bracelets about four fingers wide, which are worn on the arm close to the shoulder and on the legs below the knee.

They make much of certain metal leaves in the form of a crescent or half-moon which they call karakoulis [caracolis]. This metal does not seem to be much different from red copper or brass. But it is clearer and purer, never rusts, does not redden, tarnish, nor turn green, and however long it may be in the earth it does not lose its luster. It is not, however, either gold or silver, nor one or the other mixed (together), although its color is that of gold and silver mixed. These caracolis are very rare among them; they say they come from the Allouagues, who are their enemies. For there are those among [573 439] them who notwithstanding their usual enmity contract friendships with a few Allouagues, and when their nations go to war, they visit their friends and give them presents in exchange for which the Allouagues give them these caracolis. Others say that they got them from even farther away. However that may be, this metal is their greatest treasure; when they have some, they make little blades that they hang from their ears and nose. In case they have no caracolis, they put a liana (1) or bird feathers in their stead. They stick pins or a wire

1. Roman version: "A gain (?)."

in their pierced lower lip—for a very ugly effect. At their feet, they sometimes wear little bells, particularly to make them ring at drinking parties and dances. So much for the accoutrements of the men.

[56] The women wear their hair like the men, except that they do not wear feathers or caps but merely tie their hair with cotton tresses, which have thimbles on the ends or some other little tassel. They wear necklaces of various sorts of stone, strung in no particular order, and with crystals, of which they are very fond. They also make crystal pendants for the ears. They wear bracelets of glass beads at the wrist, not on the arm as do the men. When they are at celebrations they wear waistbands of cotton and of glass beads from which they dangle tassels of beads also, as well as many small bells which make a great deal of noise when they dance. One can best compare these waistbands to the bands put on the croups of horses for parade.

301 All the women and girls, except the slaves, wear a sort of cotton
291 hose which is woven onto the leg itself from above the ankle to the calf of the leg. This is extremely binding, especially when new. Above the calf they bind another band of the same material, also woven onto the leg, so that the calf is bulged from both sides. At the bottom of this hose is a border or hem two or three fingers wide made of reeds, or, like most of them, of tortoise shell. When this hose is new and wet, it hurts the women. They are careful to coat it on the outside with oil and annatto so that water will not penetrate. They wet themselves as little as possible. When they embark in
481 canoes, their husbands carry them. But you would never guess how they cross streams without wetting their legs. She who has the biggest or least uncomfortable hose, or even a man who has none, takes a woman by the feet and pulls her along after him or her while the one with the tight hose follows propped against his or her behind while walking on her hands.

[57]

CHAPTER V

The Foods They Eat

262 I do not think there is a nation in the rest of the world which eats less well than this one, although they have here the means to eat well. But what is the difference since they are healthy, fat, and robust without these delicacies.

[231] They do not keep cows, sheep, goats, nor pigs, and they never eat them at home, although there are a great many pigs on Dominica; neither do they eat fowl, chicken eggs, butter, cheese, milk, oil,
[263] or fat. They salt nothing when they eat among themselves. When they visit us, they eat almost anything, although those who have children abstain, as we shall see in the next chapter. At home, they eat tortoise and white tortoise eggs, but not the yellow ones, certain birds, and crabs. They never cook well what they eat, especially
252 the crabs. They cook the birds whole, after having burned the feathers, on small sticks arranged a little above the fire. Once cooked, they wrap them in leaves and smoke them. When they are ready to eat them, they hollow them out and boil them in manioc juice with

796 There are few Caribs who have women and children who do not participate in the elétoüac feast, for it is one of their most solemn. It sometimes takes four months to prepare for it. The hair of the women and children is shaved close to their temples. At this feast they begin to feed fish to their small children. They do not permit their children to eat fish for a long time, because of the fish bones and also because fish causes colic and stomach cramps. The elders and the married men bring birds of prey. The children bring in little birds, and the married men bring big and full grown birds that they have taken from their nests and reared for this ceremony. The captain is invited to perform. He takes the birds and beats the heads of the birds against the heads of the performers so that they are bloody. He gashes both the children and the older men. He puts the children into their hammocks where they must remain without eating, and they must keep the position which he has given them. If they do not remain in this position it is believed that they will become hunch-backed or deformed according to the new position they might take. The birds of the married men are crushed if they have had children or have killed some Arawaks. With a quantity of black pepper or pimento, they rub their wounds. You can imagine how cold they are! In order to restore them they are given the heart of their bird to eat, but nothing more. Fearing that this may cause some indigestion, the [278] next morning they go to a drinking pot full of a tobacco liquid and drink long drafts of it which makes them vomit everything. [202]

[856] They have a feast in which the smallest children begin to eat fish. The older children have their ears pierced and their hair cut. [608] [385] The ioubénene is the man who incises them at their feasts and [285] is considered as their godfather. [191] There are certain people who are asked to make small wicker tables, baskets carried on the back, and other utensils necessary for the feast called elétoüac. [317]

● 301 Among all the guests there are six or eight who rub their bodies with elemi gum that is still fresh from the tree. They glue on small feathers and down from the bird called Festu en Queue. They crown their heads with long feathers of the Aras [macaw?] bird. Then they 535 273 dance two by two around the carbet. One extends his right arm on the shoulders of another who in turn passes his left arm around the neck of his companion. The others follow in a like manner. Dancing two by two, they arrive at the place where there are big calabashes full

252 When it seems doughy and has been turned over once it is cooked and they put it to dry on a mat of reeds or on a sloping plank. Then it is stored and they keep it as long as they wish. If stored cassava has become too hard they soften it in a plate full of water to which lime or lemon juice, salt and pimento have been freely added. It draws water like a sponge, especially if no water was added to the cassava when it was made. [355] The women take the cassava off the griddle with a piece of tortoise shell. [460]

273 Women chew the cassava out of which they make oüicou before they put it in their pots. They are asked to do so whenever a drinking party is to be held. This is very disgusting; however the beer turns out to be much better. The expression "chew oüicou" is used for this process. When they don't chew cassava, a different expression is used. [117]

They grate sweet potatoes which they let spoil. Sometimes they make a kind of oüicou out of these grated sweet potatoes which they call camaleite. [107]

With unpressed flour the Caribs make cassava loaves which are about six inches thick and half baked. They place them on banana leaves laid on a plank and sprinkle them with sea water. Having wrapped them in these leaves they leave them for eight days. By this time the loaves are red. They knead them, wrap them again, and keep them for two months. After this period they make a very strong oüicou. I once drank a quantity equivalent to two glasses of this kind of oüicou and I had its fumes with me all day long so strongly that it was as if I had drunk a great deal of the best burgundy of Beaune. [302]

When the manioc has been uprooted, stored, and brewed into a drink, the next day it is passed around, and the day after it is drunk. The women have a sieve which is not finely meshed. They put it over the opening of a pot. Having mixed oüicou in this jar they pour it through the sieve into calabashes. There is some of the mash left which they throw to the animals. It is at the same time a food and drink. What seemed very disgusting to me is that they have four or [301] five cotton threads passed through their noses and also threads through their lower lip. Before the calabash reaches their mouth, these cotton trinkets fall into it and oüicou mash clings to them, trickles down, and really disgusts all who are not accustomed to it. [119]

The coûlaoûa is a fruit which looks like pineapple but is smaller. 248 It furnishes hemp for the Caribs. [183]

The Carib cabbage is called táya. I have seen several kinds 262 among the Caribs, who consider it to be a good remedy. I have not [278] delved into the problem of learning its virtues. I know there is one kind which has red-ribbed leaves. They press the juice which they mix [301] with urucu [body paint] and redden themselves with it, firmly believing that they make themselves pleasing to their enemies and that they have nothing to fear when they take this precaution. The other kinds of cabbages which are more common are added to their cooking instead of seasoning, and their tips are prepared like Spanish chard. The Caribs cook the roots and make a drink out of it. [453]

262 The Carib women take termite nests and fill their pots, which 222 are their ovens, and add some rotten and dry wood. When the fire is set it cooks slowly. [176] The Caribs are fond of honey and they know the trees where it can be found. When they see a honey fly going to a tree they place their ear against the tree. If they hear the buzzing of honey flies they fell the tree and take the honey which they distribute to each one in his calabash. They mix it with water and drink it immediately. The honey flies have no stinger although they swarm on the Caribs and tickle them with their tiny legs so much that they can scarcely bear it. [350] Lice are an appreciated delicacy. The Carib women roll them between their teeth and savor them for a quarter of an hour. I have tried to make them ashamed of it, but whatever I said about their imagined delicacy failed to provoke the disgust which they reserve only for lice born on the heads of those from another nation. [140]

Toads are eaten at Martinique like frogs. They are good. [239]

252 The Caribs do not have the patience to pluck the feathers out of a bird. I have been with them to the Saints where they catch birds called tuérou. First they cut off half of the wings on a piece of wood. Then they throw the bird in the fire, turning it over several times. They reach in and put it on a grill without cleaning it, and allow it to lie enveloped by smoke, sometimes for quite a while. They eat it without a sauce. They peal off only the outer skin and remove the guts. [240] The wives of the Caribs cook freshly caught fish in fresh water, often half-cleaned without being scaled. They season it with pepper. After they have poured off the sauce they use some small sticks of wood which they have taken from the fire to remove the fish from the pot. To divide and distribute it cleanly, they wash their hands with a mouthful

302 soft and it could not be shaped in this way, they are supposed to be ugly. Both men and women let their hair grow long and tie it neatly behind their head when they go out. In their drinking parties they [301] wear long and beautiful feathers of the Aras bird or the Festu en Queue in their hair. They surround these feathers with a very handsome crown of other feathers. [92]

765 They women cut their hair upon the death of their husbands, and husbands cut their hair upon the death of their wives. The children cut their hair upon the death of their father or mother. The hair is cut for the period of a year. The slaves have their hair cut all the [56] time and are never allowed to let their hair grow. [319] They have their hair cut to the neck which means they are in mourning. [458]

301 They climb along a cliff with a small ledge in order to catch the Festu en Queue, so called because it has only one feather at the tail, beautiful and long, which they stick into their hair and of which they are very proud. [88] To bind their hair they use a ribbon or braid which they make themselves with cotton thread and the thorn of a palmetto, which serves as a needle. This ribbon is very strong when it is completed and tied at the end. When it is slack at the end it frays. The ends are decorated with two tufts and over these are two thimbles which decorate and embellish them. [230]

302 A great insult which the women commonly say to their children is "wavy hair," because of the trouble they have when they comb their hair for them. To avoid difficulty they use oils throughout the youth of their children to make the hair thicker and to allow the comb to pass more easily through it. I have seen a mother who took fresh manioc flour with which she covered the head of a child and let it dry and become sticky. I don't know if this helped. [155]

They take a sliver out of a stem of a certain plant which they bend to shave the temples of the head and the eyelashes after having dampened them with manioc water. [366]

301 The ornaments of the men are of caracoli, as well as garters and bracelets of glass beads four fingers wide which they wear on their wrists and at the biceps of the arm. They also wear thimbles, small bells, and necklaces of jaguar teeth. When they catch cats, they never spare them but take their teeth and make smaller necklaces out of them. The women also appreciate green stones, caracoli, and glass beads,

301 just like the men. They are also fond of large crystal beads, thimbles, little bells, and fancy leggings. [208] Caracoli is a metal which was sent to France to be analyzed and imitated, but this was in vain because the Caribs always discerned the fraud. Silver and even gold does not impress them compared with this metal. It has the advantage that rust and corrosion do not attack it, and oil, urucu, and even dirt do not spoil it much because it can be cleaned by rubbing your hand over it. They use it to make crescents which they hang around their necks. This is the most precious of their jewels. They have some spangles as large as the finger which they attach to their pierced noses. A man who owns a caracoli ornament believes himself to be rich. If you give a Carib a caracoli ornament you could get a slave in return, because this ornament is rare and precious among them and other things are nothing compared to it. [106]

The men collect several packages of beads which are small beads of glass, white like pearls, and which are strung together as they are worn in France. They make great sashes out of them which they put on one shoulder and pass under the arm on the other side. They wrap another on the other side in the same way in the form of the Cross of St. Andrew or double sash. After the Carib has been reddened these serve as decorations together with their caracoli ornaments which are suspended around their neck and fall on their chest. [84] These [439] white glass beads are brought from Venice, at least the greater share of them. The Caribs are very much interested in them and string them on small sisal fiber cords and wrap them around like garters of a width of three fingers, or else wear them around the bicep of their arms, or at the wrist like bracelets. I have previously spoken of their use as sashes. These white beads contrast sharply against their red bodies. The women are no less interested in these beads than are the men. [99] Those who cannot get glass beads make little braids with cotton thread which they use to make sashes, and this type is more ancient than the other. [100]

They wear a ribbon of cotton having a width of four or five fingers which they use to ornament their head as a crown. [267] At feasts women wear elegant combs in the front part of their hair which form very pretty crests. The women are compared with hummingbirds. [90] They wear long plumes from the tail of the Aras or the single one from the Festu en Queue bird which they put at the end of their braided

301 hair. It reminds one of a French comb. [180] They wear a well-made cap of reeds around which feathers are attached in the shape of a crown. It is most proper that these beautiful feathers are arranged here. [310, 401] The Caribs wear a necklace made from clear and almost transparent fish bones. This ornament is almost always worn with a caracoli ornament. [268] The women wear a large sash made like a horse's barb when they go to feasts, and from the sash hang tassels and little bells which make a sound which harmonizes with their dancing. [267] The women wear imitation green stones as ornaments but they do not prize them greatly. [346]

291 There is a cotton band four fingers wide which covers the shameful parts and is called nioüaicouli or in the women's language nórere. The Island Caribs never wear them and go entirely naked. [23] They have a small double cap made of oüalloman reed with cachibou leaves between the two layers. They are used by some of Caribs at sea, or to protect their heads during showers, or against the rigors of the sun. They do not often wear them. [285]

301 The leggings of the women are called echépoulou. They put them on their own legs, and they are so firmly tightened that they cause the calf of the leg to swell. When they paint their husbands red they always rub their hands on their leggings, so that they finally make them stiff. The leggings shrink when they become wet. To avoid this accident I have seen a girl walking on her two hands, which were stretched out behind her back, when she crossed a stream and her mother carried her two feet. The mother looked like a peddler pushing a wheelbarrow. At that time it amazed me because I did not know the cause of this mystery. The end of the legging extends to the ankle and is surrounded by a round edge which is pliable and does not hamper. The echépoulárou is the garter woven in the same way as the leggings which surrounds the upper part of the calf. The wives of the Caribs consider these leggings to be the most beautiful of their ornaments and the most unquestioned sign of their [567] freedom. This is the reason why they never allow any slave woman to wear them. [197] The men do not have corns on the feet because they don't wear shoes. The women do not have corns on their feet because they don't wear shoes either, but they do have them around their ankles where the leggings end, because the leggings bind them [752] strongly there. To get rid of these they take the second bark of the bamàtta which they slip under their leggings and this cures them. [87]

778 it wants to drink and puts it back afterwards. No one may go or dares
825 to go and see it in its cavern unless he has fasted for three days and abstains from his wife. Otherwise he should not be able to see it, or he would be in danger of being bewitched by it, that is to say, killed.

2. Clothing

291 The Caribs go entirely naked without shame, the women as well
● 301 as the men. I have scolded a captain for this but he only answered:
[302] "That no good for France, good for Carib." They use urucu [rocou; body paint] to redden their bodies which would otherwise be the color of olives. The women sometimes have a kind of legging which extends from the knee to ankle and which they consider to be fashionable. Men and women wear, when they have them, necklaces of glass beads or crystal, or small, well-matched bones.

There is a man whom we called the Pilot who among them is considered to be one of their foremost captains and is an old friend and loyal to the French. When this man came to visit the governor he
[292] wore a hat on his head as a sign that he was beloved and esteemed by the French. The others were as bare-headed as they were naked.
302 They bound their hair, which was not too long, behind their head, and passed through it feathers of the aras [macaw?], flamingo, and other birds. These feathers hung from behind, and they also fastened in the same place some trinkets in their manner. They had plucked their beards. Arlet, a brother of the Pilot, and himself a captain,
[301] had some small pieces of brass hanging from his lip, chin, and nose.

3. Occupations

562 Women are unhappy and are treated as slaves, for it is required of them to work in the gardens, tend the family duties, and do everything except go to war, fish, or hunt. If there should be large trees to fell the husband will sometimes take the trouble to do it. They
[595] have many wives, whom they take and leave as they wish. They treat them very badly and sometimes kill them, having as a people
674 no justice and no superior authority. Each one does as he wishes and
562 is acquitted of the most horrible crimes if he says that he was "drunk

302 he imagined it had been put there to sit upon. For this reason he took it from the table and put it on the bench. Then he sat on it. Realizing that everyone was laughing about it, he became angry and made us understand, indirectly, that he did not know how to behave among the French and would never return to visit us again.

This paint, although light, is useful, for it protects from sunburn and from brine which dries up and burns the skin, and warms them in the cold of the night. The chief benefit is the protection it offers against the mosquitos.

They don't wear a beard but rather pluck it hair by hair with the point of a knife, as I have said. If there is some left they shave it [824] with a grass which cuts like a razor. They all wear long hair like the women of Europe, and let a part of it hang on their forehead. It is cut like that of small girls. They also have strands of hair hanging past their temples. The rest of it is drawn to the back, combed, and adjusted neatly with a cotton string. At the end of this string are [fastened] either small tufts, thimbles, crystal, small white ornaments, or similar trinkets. In this truss of hair they stick feathers of all colors and sometimes make crowns around their heads with them.

304 All of the Caribs have their ears, lower lip, and septum of the 301 nose pierced. They pass long parrot feathers through the nose, which take the place of mustaches. They sometimes suspend from these feathers, small strips of brass as large as a fingernail. They pass hooks through their ear holes and through the holes in their lower lip. They wear long necklaces which hang to their stomachs. These necklaces are usually made with the teeth of agouti, cats, or leopards, and are very neatly strung on cotton cord. They also wear a whistle hung from the neck, made from the bone of an enemy.

301 The ornaments they prize the most are the caracolis or coulloucoli, 439 small strips of a low quality gold metal. It [the metal] has the quality of neither corroding nor tarnishing and this is the reason why the Caribs prize it so highly. Only the captains or their children wear them. It has been thought that these caracolis come from the islands of Hispaniola, otherwise called Santo Domingo. However, the Caribs assert the contrary and say they get them in trade from their enemies whom they call Allouagues. By means of certain agreements which the Caribs have with members of that nation, the caracolis are obtained

301 in exchange for what they receive reciprocally from them. It is
439 difficult to know the place where the Allouagues get them, for they say the gods they worship live among rocks with gushing springs and among inaccessible mountains. It is these gods who give the caracolis to the Allouagues in order to oblige them to bear more honor and reverence to their sovereignity. If these reports are true it might be that the devil abuses their weak, ignorant minds by this device. Whatever the truth may be, these caracolis are very rare among them and they bring them from the continent. There are various sizes of caracolis, but the most valued are not quite as large as the double size of a silver ecu coin. They are crescent shaped. They wear them from their neck embedded in wood.

301 They wear bracelets of white beads as wide as the hand, not at the wrist but at the biceps near the shoulder. They also wear them on their legs in place of garters. They even make five or six double-linked bands of these white glass beads which they wear crossed over their shoulders and under their arms.

302 The hair style of the women is just like that of the men except
301 they don't stick feathers into it, and never wear feather crowns. They place in their hair very nice combs which give the appearance of a crest. They paint themselves with urucu like the men and also wear the same kind of bracelets, not at the biceps, but around the wrist. They wear necklaces of different minerals such as green stone, amber, crystal, and glass beads. I have seen some of them who wore necklaces around their necks weighing more than six pounds. When the women are to appear in the large assemblies they make belts braided from cotton threads and chains of white glass beads, from which they hang in different places small bunches of six or seven links of glass beads as long as the finger. They also wear a large number of small bells in order to make more noise when they dance.

301 All the girls and women, except the slaves, wear a kind of legging from earliest childhood. These extend from ankle to calf. A second legging of four fingers width is worn between calf and knee. At the top of the lower legging they fasten a circular ornamentation, larger than a plate, woven of reed and cotton. A smaller one is worn on the lower legging edge. These two circular ornaments cause the calf to be so full that it looks like an Edam cheese between

301 two plates. These leggings are very much prized by the girls and [554] women because they are an infallible mark of their freedom; the slave women never wear them. Nevertheless, they are inconvenient and painful; when water gets these leggings they tighten so much that the women sometimes weep because of the pain it causes them.

9. Carbets, Houses, Beds, Pirogues, and Canoes

342 Concerning the dwellings, the houses or habitations of the Caribs, each family forms a settlement. The father of the family has his house, where he lives with his unmarried children [the young unmarried men]. The wives and all their unmarried children [boys and young unmarried women] live in their own houses around that of the father. These houses have no ceiling under the roof and are separated into two or three rooms. One is used for eating, another for sleeping and to receive guests who wish to visit them. Some have a special room where they put all the caconnes, that is to say, precious things like bows, arrows, clubs, axes, billhooks, and knives.
415 They also add their hammocks and their small baskets, where they keep their mirrors, scissors, necklaces, and chains of glass beads—in a word all their ornaments.

The other utensils used for eating and drinking are kept in the kitchens. These consist of small earthenware jars; canaris, which are large jars used in making ouicou; and some other small vessels which they call coui. The coui are made of calabashes.

352 The rest of their furniture consists of small three-legged stools, carved from a single block of wood. They also use small tables with four wooden legs called matoutou, woven from latan [palm] leaves and reeds.

[341] Their gardens, where they plant provisions, are in the woods
344 separated from the place where they ordinarily live. In the midst of the houses there is a large common house [men's house] which they call a carbet. The carbet is always sixty to eighty feet long. They are made by putting large posts eighteen to twenty feet high into the ground. The upper ends of these posts are forked, and they lay a latan [palm] or some other very straight tree on these forks. Upon

5: Rouse E-4 (no date) 1948 ST13 Callinago ST13 (1650-1700)

when not wearing the caracoli described below. During ceremonies men scarified their bodies, later staining the scars black. Native-born women were distinguished from captives by wearing anklets made of basketry interwoven with cotton. The anklets were assumed at puberty, and as the wearers grew they became tighter and caused the ankles to swell.

Ornaments.—Both sexes wore bracelets made of cotton or of beads of stone, crystal, bone, seed, coral, shell, or a pearllike substance obtained in shells. Men placed these bracelets around their upper arms and women around the wrists. Both men and women often wore necklaces and girdles of the same materials; it was from the girdles that women hung their aprons. Men sometimes inserted teeth and bones from the enemies they had killed into their necklaces and bracelets. On their chests both sexes hung small amulets of wood or stone carved to represent their maboya (evil spirits) and designed to frighten away other malevolent powers. Small gourd fetishes, containing bird claws and bits of jaguar skin obtained on the mainland, were also used as pendants.

The most prized possession of the men was the caracoli, a crescent-shaped alloy of gold and copper framed in wood, which the warriors obtained during raids upon the continental *Arawak* (pl. 93). Some of these caracoli were small and served as ear, nose, or mouth pendants; others were large enough to be worn on the chest. They were a sign of high rank, being passed down from generation to generation, and were worn only upon ceremonial occasions and during journeys. Certain stone necklaces, the material for which was obtained on the mainland, were also prized. They were said to have had healing virtue and were worn only during feasts. Upon ceremonial occasions men decorated their hair with feather caps and crowns and their backs with jaguar skins; some rubbed their bodies with gum and sprinkled feathers upon them.

TRANSPORTATION

The *Carib* were expert in the management of boats, of which they had four types: pirogues, large canoes, small canoes, and rafts. Both the pirogues and the canoes were dugouts, but the sides of the former were built up with planks, sewn together and pitched with bitumen. The average length of the pirogue was 40 feet (12 m.); some were large enough to carry 50 persons. Each one had a keel, a raised and pointed bow, a series of plank seats, and a flat-pooped stern carved with an animal's head (maboya) to frighten the enemy and often decorated with a barbecued human arm. The larger variety of canoe was 20 feet (6 m.) long. It, too, had a series of seats and also thwarts against which the paddlers leaned their backs. Both the stem and the stern were high and pointed; there were holes in the gunwales to which the travelers could attach their belongings. The smaller type of canoe was just large enough for one

5: Rouse E-4 (no date) 1948 ST13 Callinago ST13
(1650-1700)

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PLATE 93.—Carib Indians and artifacts. (After Sheldon, 1820, pl. 13.)

[p. 564 A]

9: Ober N-5 (1876-1878) 1895
ST13 Callinago ST13

small hands and feet, in color decidedly light, and some even fair, their complexion being of a yellowish cast. They make canoes and woven baskets, after the manner of the aborigines, are skilled fishers and sometimes hunters, and are altogether trusty and superior in many respects to the blacks.

Several writers have described the Caribs during various periods in their history since coming into notice, but I will select from them one who wrote about two hundred years ago, whose pages bear every evidence of honesty and authenticity. At that time the English were mainly in possession of the islands. He says: "They go stark naked, both men and women; though the Christians have conversed very much amongst them, yet have all their persuasions to induce them to cover themselves been to no purpose. . . . They change their natural color by dyeing their bodies with *roucou*, which makes them red all over. . . . They also adorn the crown of the head with a little hat made of bird's feathers of different colors. . . . They bore their ears, nose, lips, for the insertion of ornaments. . . . About their necks they wear necklaces made of the bones of their enemies, teeth of agoutis, etc. . . . On great occasions, they wear scarfs and girdles of feathers. . . . Their most valued ornaments were gorgets of copper, obtained from the Arrowaks by plunder, crescent-shaped and shining, and these are, most frequently, the only possessions they leave their children at death. . . . They wear cotton cloth and can dye it in various colors, chiefly red; they had hammocks when found by Columbus. . . . They made fine pottery, which they baked in kilns, and also wove fine baskets. . . . They cultivated their land in common. . . . They buried the corpse of a chief, or head of a family, in the centre of his own dwelling. . . . Their heaven seems to have been a sort of Mohammedan paradise of houris and harems for the brave. . . . They raised rustic altars, placing upon them fruits and flowers. . . . The Caribs have

9: Ober N-5 (1876-1878) 1895
ST13 Callinago ST13

the Caribbees," so that I will not further quote, than to point out that he says:

"The difference in the language of the two sexes is more striking among the people of the Carib race than among any other American nations. The pride of the Caribs led them to withdraw themselves from every other tribe, even from those with whom, by their language, they have affinity." It may be added, however, that this difference of language as between the sexes, among the Caribs, was supposed to have its origin in the fact that the women were of the Arawak tribes, captured by the Caribs, while the males were killed. "Among the true Caribs," says Im Thurm, "a two-inch broad band of cotton is knitted round each ankle, and just below the knee of every young female child, and this band is never removed during life, or if removed, is immediately replaced. The consequence is that the muscles of the calf swell out to an abnormal degree between these bands," etc. This peculiarity, of the swollen calf, was noticed among the Caribs by the first discoverers, in 1493. "Every man wears a long strip of cloth between the legs and fastened to a belt, and the women a short apron, tied by strings around the waist. This apron is usually made of beads or of bright-colored seeds, in conventional patterns . . . The men also wear a necklace of white and shining peccary teeth, as well as an armlet . . . They paint their bodies and pull out all hairs not on the scalp. . . . For staining their skins and hammocks, the men use *furoah*,—the deep red pulp around the seeds of the anatto (*Bixa orellana*),—as when first discovered. As ornaments, the true Caribs wear crescent-shaped nose-pieces and ear-distenders, as well as lip ornaments, crowns of feathers, feather ruffs, and short mantles of woven cotton ornamented with feathers. The women are less given to ornament, except that they wear great girdles of beads and bright seeds, etc.; and as a tribe, they are not prone to wear European clothing, save as single
garments, occasionally, and beads....

291 against insect bites, but which gave them the appearance, as many
[303] travellers reported, of a boiled crayfish. Later their dress consisted,
for both sexes, of a cord passed around the body, holding a loin-cloth
smaller than a pocket-handkerchief. The men and the young boys
[412] always wore a sharpened knife between the cord and the thigh. Today
the surviving Caribs lack picturesqueness; in contact with the white
[177] and black creoles, they have taken over their clothing. The men
wear trousers and a shirt; the women wear a long dress of a light color,
similar to those in which the negresses dress. Like the latter, their
heads are covered with a madras kerchief. Only the children of both
sexes go about clothed in a short shirt or completely naked. Former-
[304] ly it was the custom, shortly after birth, to deform their heads by
flattening the skulls by means of a small board.

301 The Carib women do not actually seem very coquettish, and
wear few ornaments, though at the time when the roucou was their
only piece of clothing, they did not neglect ornaments; they adorned
themselves with necklaces, and bracelets, and at adolescence they
wove for themselves a kind of legging which they wore around the leg
between the calf and the ankle, and which they never took off. Even
the men adorned themselves, on important occasions, with metal
ornaments called caracoli, which they wore in their ears, nostrils,
lower lips, and on the chest, not to speak of the black stripes which
they sometimes painted on their faces and bodies or the multicolored
plumes with which they adorned themselves.

157 The Caribs are not very expausive and melancholy is the basis
of their character; their faces bear the mark of sadness and disdain.
They are vindictive, and never forget their injuries, and are partic-
ularly formidable when they are under the influence of alcoholic
[273] drinks (1), for which they have a great weakness. Cherishing their

1. Before the Europeans brought alcohol to them, they made themselves a fermented beverage, called ouycou.

independence above all, servitude is distasteful to them and they do
not wish to lose their liberty at any price. /137/ Merciless toward
their enemies, they are kind and generous to their friends and are
462 very cordial in the exercise of hospitality. Of an unconcerned dis-
position, the men spend entire days in doing nothing, asleep in their

11: Taylor E-5 (ca. 1930-1937)1946
ST13 Callinago ST13

they liked for a further period of two or three months, and thereafter only continued to abstain from certain activities and meats for some time.

When the child began to be given fish to eat at about the age of two years, its hair was cut for the first time ceremonially, and its mother's temples shaved. The piercing of its ears, etc., apparently also took place at this ceremony (nikulukáyanų, núbukaétių) which, according to Breton's description, was held concurrently with an elétuak festival.

The latter appears to have been a family rather than a tribal affair, although intended for the carrying out of all the *rites de passage*, such as initiation of infants (into the tribe) and adolescents (into manhood), and for the purification and reintegration of those who had for the first time become parents or had killed an enemy.

> Il y a peu de Sauvages qui ayent femmes et enfans, qui ne fassent ce festin icy, qui est un de leurs plus solemnels: ils sont quelque fois des quatre mois à s'y préparer, on y rase le poil des tempes aux femmes, et à leur petits enfans ausquels on commence d'y faire manager du poisson.

Besides large quantities of wiku to be prepared for the feathered dancers (eletuakátių táomäliti) and guests, basketry tables (matútu) and other utensils for the rites must be made, and those asked to help by making them (itawénamuku) repaid for their trouble by a special drinking-party (itehwemnɔ). Moreover, after the elétuak festival all such articles were held to be fair plunder for the guests.

The name, elétuak, appears to connote *a putting out from* or *forth-putting*, (cf. éleletuíba *incise! let* [*blood*]! < éle *power, strength;* and as a stem: *choose, extend, endure:* élele *speech* or *flame;* átu[ra] [*to*]*put forth);* and the essential part of the rites performed on these occasions consisted in blood-letting.[6] Breton goes on to describe them thus:

> . . . les grands, voire les mariez apportent quand et eux des oyseaux de rapine, les petits des petits, les mariez des grós et grands qu'ils ont pris dans le nid et nourris pour ce mystère. Le capitaine qui est prié pour cela prend les oyseaux et leur casse la teste sur leurs testes qui en restent ensanglantées. Il incise les petits et les grands, même les petits dans leurs lits qui y doivent demeurer sans manger, et en la posture qu'il leur donne, sans laquelle ils croyent qu'ils demeureroient bossus ou contrefais, suivant celle qu'ils prendroient dans ce lit [i. e. hammock]. On écrase les oyseaux des grands (s'ils ont eu enfant, ou s'ils ont tué quelque Arrouague) avec quantité de gros grains de poivre [*Capsicum*], ou pimant [< Carib, boémuę *Capsicum* <

6 Hunters still make razor cuts in their arms to improve their luck, while incision and cupping are practised to relieve pain.

11: Taylor E-5 (ca. 1930-1937)1946
ST13 Callinago ST13

boémę crown ?], puis on les en frotte partout où ils sont incisez, pensez s'ils ont froid! Pour les restorer on leur donne à manger le coeur de leur oyseau seullement; et craincte qu'il ne leur cause quelque indigestion, dès les grand matin; ils vont à un canari plein d'infusion de tabac, qu'ils boivent à longs traits, et qui leur fait rendre tripes et boudins.

Entre tous les conviés il y en a 6 ou 8 qui se frottent tout le corps de gomme d'Elemie [*Dacryodes excelsa* Vahl] encore liquide et degouttante de l'arbre, à laquelle on attache du duvet, ou petites plumes du festu-en-queue [*Phaeton aethereus*], et on couronne leurs testes de grandes plumes d'Arras, puis on les fait danser, deux à deux, autour du Carbet, l'un estendant son bras droit sur les espaulles de l'autre, et l'autre sa gauche autour du col de son compagnon. Les autres suivent en la meme posture, et en dansant deux à deux jusque a ce qu'ils soient arrivez au lieu où ils trouvent des grandes callebasses pleines d'oüicou, qu'il faut avaller jusqu' à la derniere goutte, encore qu'ils en deussent crever.

Other authors tell us that the "gligli" and "malfini" hawks were the birds usually employed in these rites; that the heart was dried over the fire before it was eaten, and the feet often set aside to be worn in an amulet; that the initiate's head and neck were anointed with oil; and that water, and tobacco and roku *(Bixa orellana)* leaves, as well as *Capsicum*, were crushed up with the bird's body to be rubbed on the men's backs.

No official form of divorce is recorded, but there is plenty of evidence to show that separation and remarriage of wives took place, consequent upon incompetence, neglect, or desertion on the part of the husband. Children always remained, in such cases, with the mother. Widows and widowers were free to remarry when and whom they pleased.

As soon as they are dead [says Breton] they paint them red [with roku], comb them, and, if they are of consequence, wrap them in a fine cotton bed, and in the middle of the hut dig a round hole of a depth proportionate to the posture they give them (which is that which they had in their mother's womb) [Labat says: "seated on a little stool, elbows on knees and chin in cupped hands"] into which they are lowered onto a piece of board placed there, then covered with another such onto which earth is thrown and tears shed, the while they sing their sorrow and lament in a lugubrious tone. This they continue last thing in the evening and at daybreak in the morning for some time. They do not forget their custom of putting bread and wine [cassava-cakes and wiku] on the grave, nor to light a fire all around it for quite a time. After a year they return to weep, remove the boards, throw and trample down earth upon the decayed body, drink the rest of the day and night, and sometimes quit the house and habitation, as I saw them do after the death of their captain, Henri Comte.

Personal belongings, other than those buried with the deceased, usually were burnt.

13: Hodge & Taylor N, E-5 (1930-1956) 1957
ST13 Callinago ST13

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412
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A FAMILY of CHARAIBES, drawn from the Life, in the ISLAND of St VINCENT.

Fig. 5 – A Carib family, drawn from life, in the Island of St. Vincent (From an early engraving).

[opposite p. 529]